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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXII, 1933-34

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The United Lodge of Theosophists

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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A U M

In the soul, in the hidden place, marked neither as what is nor what is not, is the Eternal, true, supreme, secondless. He who through the Self dwells here in the secret place, for him there is no coming forth again to the world of form. —Crest Jewel of Wisdom.

THEOSOPHY

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THE FRIENDLY PHILOSOPHER

IT is futile to accept revelations on anybody's say-so. They convey no knowledge, and it is actual knowledge that is required by each one. Shibboleths and formulas are mere words, not a criterion of truth.

Theosophy is in the world to present the means by which each one can acquire knowledge for himself. Its study and application call forth the judgment and discrimination latent in the man himself.

Truth is not a man, nor a book, nor a statement. The nature of Truth is *universal;* its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or color. They will never be found among those claiming to be the chosen spokesman of the Deity—and exacting homage from their fellow-men: true Brotherhood includes the least developed as well as the very highest. We must seek to give aid to *all* in search of truth. Our value and aid in this great work will be just what we make them by our motive, our judgment, our conduct.

The heart-felt desire that others may benefit from our lives will be felt by those open—it matters little how few; they may be the means of wakening many others. It is the effort and the sacrifice that bring the ultimate results, but in our zeal it is well to consider what the Masters have done, and do year after year, age after age. They do what They can, when Then can, and as They can—in accordance with cyclic law. They conserve the knowledge gained—and *wait*. Knowing this, and doing thus, there can be no room in

us for doubt or discouragement. Theosophy is for those who *want* it. We are to hold, wait, and work for those few earnest souls who will grasp the plan and further the Cause. Many have their ears so dulled, or their attention so diverted, that no number of repetitions can reach them—yet Theosophy must be held out continually for all who will listen. That is our self-assumed work; we have our example in H.P.B. and W.Q.J.—as to means, method and manner: let us imitate them, and so do their work in their spirit.

The Theosophical "arch" has been thrown across the abyss of creeds and materialism. Some have discovered where a base rests on one or the other side; others have found "stones" that belong to the arch, but the "key-stone" has been "rejected" because of its irregular shape—all like the story of old in masonic tradition. But we are also reminded that the time came when the rejected stone became "the head of the corner" because it was found to be the key-stone. All the time there were those who knew of the key-stone, but they were very few and their voices were not heard amid the clamor of the claims made by those who had found portions of the arch and desired recognition. So the few had to "Work, Watch —and Wait," knowing that history repeats itself, and that there is nothing new under the sun.

The allegory of the tower of Babel applies to the present times. Everything is in confusion, everyone talking his own gibberish—and nobody listening. I said "nobody"—but some are; a few realize that none of these things bring knowledge. All that can be done is to let the light so shine that all who will may seek it, thus sowing for future harvest. It would be a hopeless task were it not for Reincarnation; so the great effort should be to promulgate the fundamental principles of Unity, of Brotherhood, of Karma and Reincarnation.

—ROBERT CROSBIE.

CHANGE

"Beware of change! For chance is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt."
(*Voice of the Silence*).

WHY this admonition in the philosophy whose very essence is the teaching of change, not only as the fundamental condition of the manifest Universe, but as the righteous and normal condition of man, if he is to be saved at all? Is not the very practicability of that Path postulated upon the possibility of changing many things—of changing not only character, but even "fate"—neither of which the world sees as changeable?

It is of course the Great Paradox over again—the multiplicity in Unity, the ever-changing waves in the ocean of changeless essence, the immutable Perceiver within, seated stilly in a pandemonium of restless and raging perceptions; the combination which makes man and makes Man possible. For motion is all relative, and without an unmoving fulcrum no measure of change, no perception of change, is possible. And yet again, that Fulcrum, the Perceiver, is not changeless by act of will, by fiat of any kind. In the good man, it exists, and is not good because of his goodness. In the bad man it exists in equally full measure, and is not bad because of his badness; it is neither good nor bad; it lies beyond all these, equally seated in the ant and the elephant, the saint and the monster of sin. Certainly It cannot be admonished to "beware of change!" The injunction thus addressed is that which through changing can be *made* changeless, to that which is necessarily of changing *manifestation* but unchanging *essence*. It is the whole lower self of Man—the whole manifest Universe, for the matter of that, which is to be made to subside from its turbulent storm-driven condition into its natural and irresolvable state. The change of the Path is the change from the former to the latter condition; the change to be made is the change from the ever-changing to the unchanging, from the temporary state to the permanent. Wrong change, against which the warning is spoken, is the maintenance of unmeaning turbulence, based upon attachment to things, to desires, to fears and hates.

One may judge something of his progress on the Path—though it is unwise to judge too far—by the quality of the appearances, the masks of Maya, which he permits to influence him, to alter his direction of travel, to shake his self-direction. There are some who

go through great cataclysms—loss of friends, fortune, destruction of country, disgrace, even death—without fundamental disturbance, without loss of memory of Self, without doubt, with unshaken loyalty to the Ideal, with perhaps unshaken discrimination as to men and things.

They are few; and from their class graduate the rest of mankind, those who can bear the loss of freinds but not of fortune, or the loss of fortune but not of friends; those who can face the Karma of just retribution but cannot bear the arrows of seeming injustice, and so on. There are some who can face all the world, and stand seemingly alone—except for some one support, perhaps insignificant, unperceived, the destruction of which crumbles their imposing personal edifice into dust. Or again, there are those possessed of an infinite capacity for borrowing; for borrowing faith, hope, and confidence, loyalty and perception. One sees them standing like rocks, fighting like lions, proof against all attacks, truly of the Elect in seeming. Then—take away some Karmic affinity, some overpowering influence, and they crumble and decay. Was not the Theosophical Movement at one time well supplied with such, speaking such words of wisdom and courage, enunciating such clear perceptions, that to esteem them veritable mouthpieces of Masters was not too high an appraisal? Then—the Messengers went, as they had to do in fullness of time; and what became of that courage, those perceptions, that steadfastness? The shards of fallen greatness, lying amid the purlieus and dumping grounds of pseudo-theosophy, of neo-spiritualism, of sacerdotalism and churchianity, of cults and creeds darkly tinged, of black magic already embraced! It is almost as though by Karmic irony the wrecked personality—once the Inner Light fades—tends to fall into the mire it most dreaded while ensouled. Alas! That Inner Light was in too many cases reflected from the Great Soul present; the perception too often borrowed. Such is, so to say, a *mediumism* open to the strongest influence present; that influence being good, we shine like alabaster vases; being gone, we lapse into featureless gray of soul, or unknown to ourselves insidiously begin to shine with some lurid-ity which will, unless we wake in time, absorb our whole being within its sinister glow. It is better not to shine so easily, and to know that what light we do give forth, however feeble, has at least been made our own and will glow with unchanging color even though the rest of the universe be vanished!

This reflecting tendency is not peculiar to strayed Theosophists of elder efforts; nor are those capable of making others to shine

by example temporarily, absent from any group of us or altogether to be looked for among Mahatmas alone. There are Theosophists—good earnest workers—who change color in earnestness, in devotion, in perceptions, with such a slight surface vicissitude as moving from one city to another. There are many of us to whom the dull gray duty of attending a meeting is altered to life and light by the entry of some one person. Such dependence, like vice, vanishes never with indulgence, but ever grows, and in time sows the black seeds—the tiny invisible seeds—of comparison. All this is of the quality of *change* warned against. We *must* learn to light our own fire, to know and nourish the steady clear flame of Self-existence amid the elusive flickers of Kama, else a day will surely befall when we will be left cold, dark, and desolate indeed, to fall off altogether from Truth, or else to learn perforce to foster our little glimmering smudge into fire amid driving rains and unfriendly winds, with untold suffering all unnecessary.

Many things we know we can endure. Can we endure to stand alone and without friend or comfort, with the responsibility of a universe on our shoulders and the clear vision of aeons of sins to be expiated? We can endure, perhaps, loss of all so long as some one certain friend or lover remains steadfast. What if that one lose faith or turn enemy? We can, we think, endure the calumny of the world so long as our own virtue be strong and conscious. Suppose some stroke of self-revelation expose midnight areas of our own nature? On the road to self-knowledge, in the accomplishment of self-identification with the Universe, in the regaining of the memories of the past, all this is involved; some of it may have already been accomplished. But if our universe still lights up with the appearance of certain ones, becomes dulled and irritating if others be inflicted upon us; if some slight duty well performed bids us glow gratefully within, or some error, mistake, or sin plunges us *pro tem* into Avitchi and nigh makes despair utterly of the Path, we still have long reaches of inner journey to traverse. We are not to rush into the unfriendly wilderness to gain self-discipline; neither are we to waste energy seeking out too much those who inspire us, neglecting cold and immediate duty in the process. But if we find ourselves in the stimulating company of congenial travelers, that stimulus is to be made our own, not borrowed; under Karma, that is why we so find ourselves placed, and woe follows neglect of the indication. If cold, alone, and lonely—why then, all the more need of the light and warmth which in the end must inevitably be sought within.

EXPERIENCE AND UNDERSTANDING

WHETHER manifested or unmanifested, Life itself is One, and its unity cannot be broken either by manifestation or by its absence. The *identity* of every being with the One Life makes immortality the same great truth in regard to every being as to Life itself.

No being, however vast its experience and understanding, can ever hope to *comprehend* the mystery of the Unmanifested, for all being is itself relative. All the great Scriptures affirm this truth, while all theologies are built up on the assumption that that which is postulated as Absolute can be made the subject or object of cognition by that which is postulated as relative; and conversely, that the Unmanifested can "communicate" with the manifested. From these two assumptions arise inevitably the notions of a God and gods, of miracles, of a *relation* between the manifested being and the unmanifested One—and hence all the host of religions and the hordes of sects. One and all they are the product of experience and imagination, not of experience and understanding.

In all the ages the Wisdom-Religion has postulated the Identity of the manifested with the unmanifested; that manifestation and non-manifestation are opposite and alternating *states* within, not outside of, the One Life; that each being reflexes within itself, consciously or unconsciously, all the phenomena of manifested life, passing from state to state, from form to form within each state until it has acquired a composite form which embodies all the experiences possible in any and all states. Every "atom" in manifested Space embodies all the experiences possible to the most progressed imaginable being in that Space; for it, the same as the highest, has neither conceivable beginning nor imaginable end. By whatever name designated, every Being is *both* "Spirit" and "Matter"—and neither, for these two terms but represent the opposed and alternating states of all Life. They are terms of polarity, not of separate identities. Atom or Monad, it is all one: they are "born" at every new period of manifestation, and "die" at every recurring period of repose or non-manifestation. It can be traced through the course of its pilgrimage and its changes of transitory vehicles *only* from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two manvantaras, it loses its name.

TOUCHSTONES

TO TEST the purity of gold, the ancient goldsmith used a piece of black siliceous stone; the color of the "streak" imposed by gold when rubbed upon this mineral gave an approximation of its purity. Based upon this practice, with its old-time glamour of romance, the word "touchstone" has assumed a place in present-day literature. Today we find the term used to designate whatever may be applied as a criterion to reveal hidden qualities or truths. Compared with the exact and delicate tests evolved by modern science for use in the world of matter, the ancient method was a crude makeshift; yet the time-honored name with its hint of magic still survives as a power in the realms of the mind, to awaken the imagination.

Every man has life interests which have some Karmic kinship with his nature. Preoccupation with these interests tends to awaken his perceptions to qualities existing in seemingly remote and unrelated subjects. One man may find in a love of poetry, or music, a touchstone which yields hidden treasures of deeper understanding. With another this clarifying influence may be found through an absorption with the sciences, or in the wide spaces of literature. Human capacity for experience and knowledge alone limit the host of activities which hold for the devotee some value as a cultural influence in his evolution. Nevertheless these are but byways to knowledge, each bringing some bounty to add to the harvest, yet all are limited; none have the power to reveal ultimate and basic Truths in an infinite Universe.

Not for centuries, perhaps, has man recognized more clearly the need for a Touchstone which could resolve modern complexities of life into terms of simple truth; an instrument with an ever expanding power to meet man's need to evaluate experiences as universal as life itself. To man who for centuries past has played a submissive role the idea that such knowledge is within his grasp would seem incredible—such powers of divination too god-like to be wielded by an actor so lowly. Humanity, actuated with race ideas, regards with scant faith and much timidity anything which offers so much in emancipation, but one who will step aside from the welter of the masses, one whose eyes have learned to see in the murk, may note many hopeful signs. Numerous individuals are searching in the wreckage for the clues to present failure; many in fact realize that a new foundation will be necessary, but they are not so sure

where enduring material may be found. Many scientists in recent years have arrived at a recognition that a synthesizing *something* which they lack must be found; they perceive, yet dimly, that their eyes too long preoccupied with earth must be lifted to the sky. Great minds, yes and lesser ones too, are everywhere groping for that *something* which would rationalize the mysteries lying at the heart of their experiences; mysteries which, through inability to solve, render life so futile. Age-old truths are creeping into literature. Independent souls are struggling to interpret events in the light of principles more universal in their application. Voices here and there rise above the babel—voices which speak the half-forgotten wisdom of the ancients. Such indeed are signs of a growing receptivity towards truths which hold promise of freedom.

To the Theosophist the statement that Theosophy *only* offers a complete solution to man's problems would seem a truism; to the drifting individual such a statement would seem a fable. The confidence of the Theosophist in the all-revealing power of his Teaching is not based upon logic alone, nor can proof of its power be conveyed to another by purely intellectual processes. There is much direct, and, to the open-minded, compelling evidence that can be marshalled for the inspection of the inquirer, but the real test for the seeker begins with his recognition of the logic inherent in the evidence, and a desire to put it to the test in himself. The true evidence to the Theosophist although very apparent, very wonderful, is not a thing which can be communicated; it lies in a realization that an inner transmutation is in process. This is manifested in a fresh, more vital interest in life; in a real clarification of vision; in an understanding that reaches ever-deeper into the great heart of Nature.

Confidence in a new way of life and in the basic Truths upon which it is founded comes step by step; experience brings abundant proof of hitherto unknown powers of discrimination which are his for the using. As he assimilates the essence of the Theosophical Fundamentals, he awakens to a soul-stirring realization that he has within his grasp at last a Touchstone universal in its application. No matter whether his walk in life is narrow or broad, all of its interests, all its events assume a new and very real significance. Perhaps one has read widely, mostly for pleasure; unconsciously to himself, at first, he begins to apply his Touchstone. He may lose none of his zest for reading but he will find, very surely, a growing distaste for that which does not mirror the nobler interpretations of life, and its more profound experiences; dross is seen more

clearly as dross; mere sense excitation no longer has charms; he wonders perhaps that stimulants have lost their old-time flavor. Restlessness and discontent were the compelling urges toward pleasure in years past; pleasure was compounded of irresponsibility and misunderstanding—impatience with a treadmill existence endlessly leading nowhere.

As Theosophy sinks home in one's nature a revolutionary change in attitude becomes increasingly evident; the will-o-the-wisp that the world pursues as pleasure loses its fascination. A capacity for pleasure remains but it has been oriented into entirely fresh channels. Imperative to his sense of fitness and well-being is the demand that even his pleasures be creative, rather than destructive; simple rather than complex. Pleasure takes a natural and wholesome place in his Theosophic life—just another useful aid toward the accomplishment of a true education. The world of Nature which in the past has ministered to his sense of beauty, now takes on an ever-increasing significance. Under an infinitude of differing, changing forms, he sees purpose—an orderly march toward an appointed goal. The kaleidoscopic transformations of Nature are seen as a thrilling confirmation of the Law of Life—Brotherhood. Of yore he had delighted in an outward beauty of form; now through the magic resident in the Teaching he sees that at the heart of all beauty lies Truth. New realms of beauty are constantly opened before his eager eyes with the expansion of this inner power to *see*. In the starry vault of the sky at night he perceives what all humanity sees, yet delving more deeply, he realizes something as well of the magnificent and orderly procession of the flashing stars and of the God-like place which may be his in the splendid scheme. The stars though far are near; some of them he has known of old; others he will know in the infinite marches of the Soul. With a constant dwelling upon cosmic ideas, man gradually evolves a cosmic perspective—the everlasting hills he knows are but scenes in a "flowing landscape"; the crumpled and apparently enduring crust of old Earth lends illuminating confirmation of a Universe ever evolving. The sea, the streams, the snows, the eternal rocks, all are instruments in the ceaseless transformations of Nature's forward march.

Gold or dross? The Theosophist's life-experiences—pleasures, pains, studies, all those pages of life over which an eager mind has pored—all in turn yield their appropriate color when put to the test. One who has concern that the tell-tale color indicates gold rather than dross knows full well that the power to reveal resident

in the Touchstone must be matched by his ability to read and make right use of the message inscribed.

The ancient goldsmith constantly faced the alternations of profit or loss; upon this pair of opposites his faculties of clear seeing, sound judgment, were whetted. These alternations are faced by every Theosophist today in his struggles to transmute experiences into the gold of understanding. He may read his profit in terms of power to bring vision to those who are blindfolded. His loss, alas, is shared by all humanity.

It is a small army who march under the banner of Theosophy and share in its beneficent power to reveal, to restore; but it is a militant army and powerful beyond terms of mere numbers. As a force in the world of men it was never more potent; for youth today is bringing its fire and enthusiasm to reinforce the steadfast and wise old warriors of past generations. A body of youth armed with this Touchstone, Theosophy, and trained in its use is going forth to demonstrate its power to set men free from self-imposed bondage of ignorance; to show to men the Light and the Way.

WHERE IS THE WORK?

There is, first, our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly some enlightenment comes, but not the amount needed for the whole work. We have to watch ourselves so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from that adept come in large and affluent streams. The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future. —W. Q. J.

THE EXERCISE OF PATIENCE

REAL patience is that calmness or perfect equanimity and equal-mindedness which enables the Spirit in the body to see any situation just for what it is. But it is also thoughtful and compassionate consideration for all concerned, and has its final true expression in action well regulated accordingly. "Patience sweet that naught can ruffle" is a virtue that grows apace with inner strength and a sense of responsibility carried out in life: it is therefore a positive virtue.

There is no pride in true patience. It works steadily on, and gives to all a free and equal opportunity. A mock modesty and false humility is not patience; but true human dignity and real humility and kindness require it. Great man is he who is strong in the exercise of patience. Perseverance goes hand in hand with patience. Constancy requires it. Assiduity in devotion demands it. No one can do anything really well without it. By the exercise of patience and meditation in the performance of action, all the virtues and faculties are well cultivated.

Patience of the true kind *accomplishes* all things: it is not just waiting for something to be done, but whatever is or may be achieved that is worth while, "'tis patience heaves it on". The race mind has become so imbued with false or mixed notions regarding ethics that virtues are all too often thought to mean no more than doing or not doing certain things. Consequently they may have been divided into positive or active and negative or passive attributes and concepts, more from a psychic than from a spiritual point of view. Theosophy, on the other hand, shows that real virtue proceeds from a spiritually positive attitude in thought, will, and feeling. Conditions do not improve themselves; they call for prompt first-hand arousal of initiative and creative will, of self-induced and self-devised individual and cooperative effort so far as possible. No honest effort is ever lost, but real patience is required to make it. Further, there is *no* individual Karma apart from collective Karma or action with all that flows therefrom, and no collective Karma without individuals united to make and feel its effects. That also may take some patience to learn. The faculty for achieving anything is acquired in the doing, is maintained in the doing. If already acquired, but lying latent, it becomes manifest in the accomplishment of the deed itself.

SCIENCE AND THE SECRET DOCTRINE

XLVI

> . . . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces.* (*Secret Doctrine*, 1888, I, 640).

MEN of science have long known not only what structures will resist earth movements, but where such movements must occur. Until latter years, the Theosophical student delving amid the seemingly confused and enigmatic revelations of the *Secret Doctrine* regarding continental changes, polar shifts, and the like, has found himself in as much of a network of mystery—relieved by an occasional lightning flash of half-intuition, half-discovery—as the old-time geologist whose fading theories still clog the pages of many text-books. Yet the light is growing and withal becoming steadier; it is transfusing even the cold earth-glow of science and the combined rays bid fair in time to penetrate the closed lids of materialism itself.

The San Francisco earthquake was due to the location of the city almost upon the San Andreas fault, a nearly straight crack in the bedrock which runs the length of California. It runs east of Los Angeles, through Imperial Valley, into Mexico, and on in directions guessed only, and to distances suspected by science to be immense. The whole California Coast Range is part of the huge earth-fold of which the fault is a more or less central axis; it is this fault and its grinding, grating adjustments and readjustments which cause nearly all the California earthquakes. Of late years shocks of earth action and readjustments have flickered up and down the coast; Imperial Valley on the Mexican border, Santa Barbara north of Los Angeles, Puente east of Los Angeles, San Jacinto east of Los Angeles, Eureka north of San Francisco, and latterly, almost in the city of Los Angeles. The true nature and reach of this giant folding is yet unsuspected by science; yet upon following certain clues given by the mysterious and mystic traditions quoted in the *Secret Doctrine,* and setting seriously to work with a globe before one, the major truth leaps to the eye.

A Great Circle is a circumferential line about the middle of the earth; the Equator is a Great Circle whose plane is perpendicular to the polar axis.

The Coast Range of California, the San Andreas Fault, are

parts of a Great Circle of folding and faulting, whose course must be marked around the globe by combinations of ridges and troughs. This folded area coincides with the Mexican Sierra Madre or mountain backbone; with the trough of the Gulf of California, and roughly with the Isthmus of Central America; with the Northern Andes, and with the troughs of the Pilcomayo, Bermejo, and Salado Rivers. Thence it plunges into the South Atlantic, following about the Cape of Good Hope the submarine mountains whose tops are marked by Gough and Tristan Da Cunha, Prince Edward and Crozet, New Amsterdam and Cocos Islands, through the Indian Ocean to Sumatra. Thence it follows the trough of the China Sea, the Philippines, Japan, the Aleutian Island chain to Alaska, and back to California.

Two out of the three great belts of earthquake and volcanic action thus lie right along this circle, upon opposite sides of the world; and almost throughout its entire course are exhibited the coastal trends, the troughs, the mountain ridges, to be expected of a belt of folding!

Being thus well set upon the trail of mystery, let us look elsewhere for another Great Circle of folding and of earthquake and volcanic activity. Almost at once we find it in the tragic zone which reaches from the Straits of Gibraltar through the Mediterranean, the Balkans, along the Black Sea, the Elburz, Caucasus Atlas, Hindu Kush, Himalaya mountains; the Siamese peninsula, the Malay Archipelago, Papua, the Northeast Coast of Australia parallel to the Great Barrier Reef and the Great Dividing Range, to New Zealand; thence it sweeps across the Pacific just below Easter Island, crossing the Andes at Arequipa, following down the great trough of the Amazon, and so on to Gibraltar. This circle includes all the major earthquake and volcanic areas of the earth not lying on the other great circle!

This is the "Midgard Serpent" of Norse mythology, which encircles the earth and shakes it with its convulsions; and it is the famous Chinese Dragon which lies beneath the surface and causes earthquakes, according to Celestial tradition!

For convenience let us call this the Mediterranean Belt, and the former the San Andreas Belt. The points of intersection are most significant. The region of the China Sea where they cross is one of the most violently volcanized on earth, and shows amazingly broken topography. Their junction in the Andes on the other side of the earth is marked by almost equally violent action, and by one of the highest mountain masses in South America. Taken alto-

gether, these two solve great problems in structural geology set before us by the *Secret Doctrine.*

H. P. Blavatsky describes the Southern portion of Lemuria as reaching from the Himalayas through the Indian Ocean, around South Africa, embracing Ceylon, Sumatra, Madagascar, Australia and Tasmania, to within a few degrees of the Arctic circle. *A continental belt following the San Andreas Circle as center would have just that description!* She then goes on to say that from Australia, an inland region on the continent, it stretched through the Pacific to beyond Easter Island, which was part of it. Need we remark that this branch of the continent is a description of a land-belt based upon the Mediterranean Circle as a center.

But this is not all.

> . . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . was doubly connected with the two Americas. . . . A pedestrian from the north might then have reached —hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America . . ." (*S.D.* II, 327).

She is exactly describing the trans-Pacific course of the San Andreas, at the North, and the Mediterranean, at the South! Here also we find elucidated the mystery of why "a large bit of California" belonged to it; it was a V-shaped coastal trend due to the crossing of the Belts, just like that which occurred with Australia as the point of the V, but reversed in direction. When other Belts than these two are traced out, the whole world-structure is found to be replete with corners, promontories points, indentations, due to such crossings. Those Belts still actively folding are, in order of violence, the Mediterranean, the San Andreas, the Caribbean, the Rocky Mountain, and the Appalachian. We may assume that their ages are in reverse order, in general, which has a definite bearing not only on Theosophical history but upon Theosophic prophecy. Bearing this in mind, certain assumptions can be made and tested. The belts break up the world into irregular checker-board areas. Seismological considerations would indicate that such areas would in general be "fault-blocks" or regions rising or falling more

or less homogeneously. This is verified; the continental areas have all that appearance; and Eastern Lemuria, for instance, has just the indication of a submerged fault-block. It would be expected that large areas uncrossed by these belts would be relatively level and free from earthquakes and volcanoes. This is true; and particularly noticeable in the cases of Northern Asia, Greenland, Canada, and Africa. It has long been a mystery why the great majority of the earth's population should be found in Eastern and Central Asia rather than in Europe contiguous to their submerged continent. But it is evident that upheavals and submergences undulate in a more or less orderly course along the great belts; while one section sinks, the next rises. It is no coincidence that the *Secret Doctrine* descriptions of the great racial migrations show them as proceeding along these Belts, though H.P.B. does not mention the latter in modern geological terms. The Mediterranean Belt runs right through the most populated part of Old Atlantis. At the time of the original great submersion—which did not include all of the continent—the neighboring lands were actually the just-rising highlands of Central Asia and the Himalayas, and parts of the Americas. Of Africa, only the southern portion was then above water, and Europe a fragmentray archipelago in process of continental birth. Northern Asia was in existence, the oldest land in the world; but it was divided into the Himalayan belt by the inland sea of the Gobi. The natural refuge of the fleeing people was then the rising Himalayan Ridge, the Cro-Magnon "stone-age" remnant of the degenerating portions of Atlantis taking refuge at a later date in the European lands as they arose.

Dr. Helmut de Terra, of the Yale North India expedition, states that "We have proof that prehistoric man in Northern India must have witnessed the last great mountain-making event, which resulted in the present great height of the Himalayas and neighboring great ranges." The rise of the Himalayas, he says, "must have continued into historical times; paleolithic implements and mammoth relics were found in formations which had been folded since the remains were deposited."[1]

What says the *Secret Doctrine* to this?

> As shown by Eckstein (*Revue Archéologique, 8th year,* 1885), "the Vendidad seems to point out a great change in the atmosphere of central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighborhood of the Kara-Korum chain." (*S.D.* II, 356).

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[1]*Los Angeles Times,* March 20, 1933.

The only original point of disagreement—that this cataclysm was witnessed by man—is thus now settled in favor of Theosophy.

In course of time the descendants of the Asian refugees, now become full-fledged Fifth Race people (Aryans) took their westward way, reversing their original course along the Belt, met the last of the Atlanteans in Mediterranean regions, warred with and conquered them, and gave rise to the hybrid cultures of prehistoric Greece and Rome. Others descended to India, and the original yellow Atlanteans stayed for the most part in Mongolia, China, etc. It seems highly probable that the "Brahmans of Upper India," in their descent from the Hindu Kush, met the dark Dravidians in the lowlands of India, and that the latter were in reality hybrids with, or evolutions from, Lemurian stock, who had gained an Asiatic foothold as their own land, which had formerly reached the foot of the Himalayas, vanished. A similar phenomenon seems to have taken place in Africa, shown by the marked contrast between the Bantu tribes and the lower types who were originally found more in force in the South of the Continent. As South Africa bordered on or was actually part of Lemuria, this is also natural.

Pacific Lemuria had long since vanished except for the the Pacific Islands; the Malay Archipelago has always been the scene of a curious mixture of Mongolian and Indian influences—the influences of "the two races who took refuge in the highlands of Central Asia in the days of the agony of Atlantis." And there is the problem of the mysterious drifts of white migration across the Pacific, and of what is being more and more considered the white blood of the Kanaka. Some also consider the Maoris of New Zealand to be of white extraction. The explanation is now clear. Portions of the new white race drifted on from Asia into the remaining lands of the Pacific, always following the Belt, which by now had probably lifted again portions of Lemuria to form the Malay Archipelago. For all one knows, Manco Ccapac, the "White God" of Peru, may have been one who made the entire journey—accompanied by his wife, Mama Occollo.

But for the most part it is to be assumed that the Pacific drifters fell under the tragic spell of the lost land, as yet unredeemed, unpurified by submersion; sank into aimless ease and sensuality, and became the dying remnants we now know—the "lotus eaters" in truth. Taking the opposite direction, and returning to the new, vigorous, and virgin lands of rising Europe, another branch of the whites ultimately became the "fighting and trading West." Only

those who remained in the sphere of the Sacred Land, of the sanctuaries of Ancient Wisdom doubtless established in the Asian Highlands long before the Submersion, retained the spiritual light. The very situation hints at strange diversities and divisions, strange schisms. Both eastward and westward drifted the rebels. A Master speaks of the Western races as being neglected stepchildren of the East for long ages. Nor was any great attempt made to carry the light to the West until the fourteenth Century of our era, and that at the time of Tsong-Kha-Pa, who "reformed both esoteric and exoteric Buddhism."

In the American Hemisphere we now find explanation of much that was hitherto dark. The similarity of Central American culture with that of Egypt, and also with much of that of Asia, has long been a moot point in science. The culture of the Mayas is now regarded by many serious scientists as evidence of the existence of Atlantis. But these cultures could have come from refugees following the Belt westward to the mouth of the Amazon—inscriptions there have been translated as the thanksgivings of arrived refugees—or they may have originated from easterly drifters coming clear across the Pacific, quite likely both. A bend of the Challenger Ridge, the sunken backbone of Atlantis, lies just off the Amazon. And here again we have a striking correlation. Says H.P.B.:

> . . . No more striking confirmation of our position could be given, than the fact that the ELEVATED RIDGE in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes toward South America, then *shifts almost at right angles* to proceed in a SOUTH-EASTERLY *line toward the African coast,* whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. . . .
>
> The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centered, roughly

> speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great race known as the Atlanteans. . . .* (*S.D. II*, 333-4).

It is exactly at Tristan Da Cunha that the great Indian Ocean sweep of the San Andreas Circle meets the Challenger Ridge, and the two together form just that "horse-shoe junction!"

Here again we have another correlation. *Ireland is at the north end of the Challenger Ridge.* The Brazilian Belt lies through and along the trough which divides the Ridge from Africa and Europe. Was it the submersion of the Belt in its Atlantean section which produced an upheaval off the Irish Coast and brought England and Western Europe to birth? There can be no doubt that the sunken "Land of Lyonesse" of tradition, and which the ancient bards pointed out as lying *south and west* of Britain, coincides with the Challenger Ridge. The Middle Atlantic section of the Caribbean Belt lies through and along the trough which divides the Challenger Ridge from the North Coast of South America, in like manner. Was it the submersion of this portion of it which upheaved the West Indies?

The Sixth Race, says the *Secret Doctrine,* is nascent in American regions, and inevitably new lands, which H.P.B. hints will be available when new and truer social ideals are practised, will rise to fill its needs. Europe, although its races have a "reprieve" of 16,000 years yet, will by that time be already "autopsized," with special reference to France and England. The definite meaning of the graphic term "autopsized" stands out upon an examination of the European contours with a view to the effects of a partial submersion. It would reduce them to an archipelago very much as parts of the Mediterranean regions have been. It is not by chance that Greek and Roman towns are found beneath the waters, nor that formerly prosperous British ports are now offshore ruins. The whole of France and Germany are undergoing a block-tilting, slow, but sure.

The great Belts are fracture-lines, weak joints in the sub-crust of the earth. The whole world is undergoing constant stress, the forces being relieved along these lines by subsidence, upheaval, folding, or slippage longitudinally. The breaking up of lands thus must follow the fault-lines, new lands being bounded by them, as the present lands are demonstrably bounded. Such faults may be

"live" or "dead." Few of them are wholly dead, and all of them are subject to coming alive under the influence of others which neighbor them or cross them. Prognosticating the fate of Europe, therefore, we find in the Mediterranean region, all within the Belt —which future science may name the "Midgard"—one of the most violent volcanic areas known. The contours of the Mediterranean definitely show settlement and autosization for a long time past. The old Greek and Roman maps show much simpler contours—not due to simplicity of mind and delineation as hitherto supposed. Hundreds of thousands of lives have been lost in this region in convulsions since the middle of the 18th century. Atlantoid submersion is no myth or tradition here; it is a contemporary fact.

What *are* these mysterious Belts?

> Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. (*S.D.* II, 141).
>
> Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such sudden changes and their results. (*S.D.* II, 329-30).

We are here given a certain correlation between continental submersions, glacial periods, and polar shifts. In fact under the laws of continuity and of cause and effect it could hardly be otherwise. Science itself is having more and more recourse to the idea of polar shifts in order to explain the ice ages. These Great Circles, then, are in all probability ancient positions of the equator. Even from the most materialistic point of view, a shift of poles would place immense crushing and folding stresses upon the earth's crust all along the former equator. How ancient some of them are no one may know; some of them, such as the Madagascan and Appalachian, are deep buried along parts of their length under the effects of newer belts. But that the San Andreas is primarily Lemurian-Atlantean, and the Midgard Atlanto-Aryan, is beyond doubt. It is therefore

quite in the order of things that the San Andreas in a new incarnation should be Aryan and Sixth Race.

The positions of the Belts indicate the directions and magnitude of polar shifts. The Midgard, the Appalachian, Brazilian, indicate shifts in one general direction; the San Andreas, Rocky Mountain, Caribbean, and Madagascar indicate shifts in the opposite. It is significant that the two most recent and most active belts show shifts in exactly opposite directions and of similar magnitude, from the present Poles. Is there then a pendulum swing of the axis from one extreme to the other between every two Root Races? It would seem so; and if so, accounts for the violence of submersions.

There is correlation between all the forces of violence, be they human, meteorological, or seismological. It is no coincidence that the two most violent seismological areas in the world, the East and West Indies, are also the worst hurricane and typhoon areas. There is coincidence in the identity of location of these zones of violent geological action with those of violent human history. Four Belts cross in the Caribbean region, forming a seismic plexus. These areas have been the location of unending human misery, blood, torture and oppression. Further south in the Andes and still also under the geological influence of the Caribbean Plexus, at the exact crossing of the Midgard and the San Andreas, have taken place the most sanguinary struggles in the history of the Western Hemisphere, in proportion to numbers involved.

In the Atlantic occurs another plexus, that of the Midgard, Atlantic, Caribbean, and Brazilian Belts. It is the scene of the terrible sins and struggles of latter-day Atlantis. The major part of the history of Europe was in early days directly along the Midgard in the Mediterranean. The World War was fought entirely in the triangle between these three. A plexus of the Midgard, the Madagascan, and the Brazilian surrounds Afghanistan, numbers of whose people live for murder and whose history has been one long war. The Chinese wars, the Russo-Japanese War, the various Chino-Japanese struggles, have taken place in a rhomboid formed by the Midgard, the San Andreas, the Rocky Mountain, and the Brazilian. The human equation in the whole of the Malay Peninsula hardly needs dilating upon: and this is the crossing of the Midgard and San Andreas. New Guinea and the Solomon Islands, populated by some of the most savage tribes on earth, are on another plexus. *Where Nature is most violent, there man is or has been also.*

WHAT IS "NATURAL IMPULSE?"

"NO purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before" it "has (*a*) passed through every elemental form of the phenomenal world of that Manvantara, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), from the lowest to the highest *Manas* . . . "

Question: What is meant, in the above quoted statement from the Third fundamental proposition of *The Secret Doctrine,* by the phrase "natural impulse"?

Answer: Everything in manifested nature, from an atom to the highest imaginable form of being, is constantly engaged in action. What moves it to action? That is, from what basis does it act, for there is no action except from some kind of basis, motive, "impulse"? What we name experience accompanies all action, results or remains from all action, and in turn is the basis for fresh action. Experience necessarily takes varied forms: *Knowledge* is the perfected form of experience; memory the incomplete and imperfect form of experience. Both these forms exist in every being, high or low, for they are the finished or unfinished "business" of all life.

Knowledge and memory may, either or both, be latent or active, in whole or in part. In either case they constitute "matter", or the *substantial* basis of all manifestation or evolution. But it is the Life or Soul which "takes what form it will" out of the infinite abundance of its knowledge or memory. *Will,* then, is the energic basis of action, as knowledge or memory is the substantial. This Will may be consciously exercised or invoked by the being, or it may be aroused by contact with other beings. In the one case, it is "self-induced and self-devised"; in the other, it is "natural impulse".

"Natural impulse" manifests as "the correlation of forces"; as "chemical affinity"; as instinct, as habit, as tendency, as any and all "traits" or "characteristics". However, whenever, and wherever manifested, it is "memory in the lives" automatically reproducing itself. Its other name is desire or *Kama*—the sense of something lacking which is the unavoidable concomitant of incompleteness. Hence the saying: "Desire first arose in It, which was the *primal germ of mind.*"

YOUTH-COMPANIONS' FORUM

IN case of war, should the Theosophist refuse to submit to conscription? If he should submit to conscription, should he refuse to submit to vaccination, serum injections, and especially orders to shoot to kill?

(*a*) When a Theosophist becomes a citizen of a country, he should realize that he has undertaken the responsibility of defending that country. The very fact that a Theosophist is in a land which is warring, and that he is under the obligation of conscription, is under the laws of Karma as is the war itself. Since the country is composed of citizens, it is the duty of all the citizens to go to war whole-heartedly. We know that vaccinations and serum injections are evils. If the minds of the people have this idea, we are obliged to conform to it, but the surest way of the people learning is by experience, which will come eventually. Orders to shoot to kill should be followed, especially by Theosophists, for we know the truth about death and we know that the very reason we are in such a situation is under Karma. But most of all a Theosophist will have the right spirit and attitude under these circumstances.

The time to fight War and the evils that go with it is not when the country is at battle, but when it is at peace. Then is the time to set up right causes of action, to begin our battle against the preparation that invites war; a battle against the corrupt politics and propaganda that start war; and a battle against serums, even more destructible than war to the human race.

(*b*) We are living here, in this world a nation, under existing conditions, as a result of causes we have set up in the past. If it is the nation's Karma to go to war, we as individuals of the nation must have set up forces which now include us in the race-Karma of the country. So, although we do not make the war, we must set aside theories and face the condition wisely. If our nation goes into war for recognition of brotherhood to assist all peoples, who as integral parts of a common humanity are struggling against oppression, then a Theosophist, of course, should submit to conscription; but not if war is made because the interests of our country are placed above the interests of other countries or because of a fear of what may happen to us if we do not. Our action should be as the *Gita says* "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

In any case, one should refuse to submit to vaccinations or

serum injections. The majority of the doctors of today insist that a simple vaccination is absolutely harmless and is most necessary to protect us and our children from the ravages of diphtheria, smallpox, and other virulent diseases. If this is so, it seems perfectly logical to inoculate to stimulate mental activity and to promote abnormal growth of the brain cells. But is it? What is the real problem, which Science continually ignores, considering man as a simple piece of machinery and leaving out the Real man, the Soul? Theosophy teaches Man is a Soul, periodically existing and working through a physical body or form, constructed of conscious "lives" drawn from all the kingdoms of nature—mineral, vegetable and animal. From this, we may faintly realize the harmful and unknown results that can come from introducing into the naturally congregated hosts of chemically balanced "lives" composing this body, a rapidly multiplying swarm of invaders from the animal kingdom without subjecting them to the naturally transforming processes of the bodily functions. It is much *easier* to have compounds prepared in the laboratories and injected directly into the blood to achieve the alterations we desire, than to obtain the change naturally by self-discipline, introspection and a certain amount of suffering. But, think of the causes we are setting up for strange baffling and insidious diseases which are already beginning to appear in the human race! Right thinking, the precursor of right living, will in time produce in any individual a blood-stream immune to every disease.

If one looks on war, impersonally, as against evil—the result of wrong ideas and actions—then he can and should apply himself to that course which will bring the conviction upon the mistaken actors that such ideas and actions are wrong and can not prevail. He will obey the orders to shoot to kill because he is preventing the further doing of evil; thus not only protecting the innocent and helpless, but preventing the guilty from obtaining worse Karmic retribution.

(*c*) A Theosophist never refuses to fulfil any national duty, whether or not in his opinion the duty is for the best of all the people concerned. If it is clearly his duty to do a thing, he does it without thinking of the results either good or bad. If it is a Theosophist's duty to go to war because his country is at war, he will go, even though he knows war is wrong politically, economically, socially, morally, and is contrary to all laws of brotherhood. He does not go to war to kill or wound as many of the enemy as possible, but only because it is his duty.

If he is ordered to shoot to kill an enemy, he will obey orders, but without hate or ill feelings toward the enemy. The enemy is not *his* enemy; the Theosophist believes in brotherhood and has no antagonistic feeling toward any person or people, whether they are at war with him or his country. If he kills a person, under orders, he will have no personal karma from the act; he will reap only his share of the national karma coming to the nations at war. He does all in his power to prevent war, but if he must go to war, he takes his national karma without grudging it. If he refuses to go when it is clearly his duty to go, he immediately sets in motion the seeds of karma which will affect him personally. Although he would gladly avoid a war, when it is his duty to fight he fights.

If a Theosophist has in the past set up causes for his being born into a country that engages in war, drafts men, then requires vaccination and serum injections, it is his as well as his countrymen's karma to be vaccinated, and he will take that karma without protest, although he knows that vaccination and serum injections are unnatural and therefore should be abolished.

(*d*) National Karma is the sum total of the Karma of the individuals composing the nation. Consequently, each individual is responsible to some extent for whatever befalls his country, even though he may only have acquiesced, or perhaps failed to object to policies or circumstances which he knew to be wrong. If a country engages in war the individual citizens are involved in the act, although apparently but a handful may have been concerned in the final declaration. The majority of citizens indirectly and usually unconsciously determine governmental actions. In all too many cases this indirect influence is mere sheep-like acquiescence to the acts of those for whom the time-honored status of statesmanship has become a financially profitable business. In this respect the Theosophist should differ from the rest. He should at all times be an objector to whatever he knows to be wrong, and he should, when he is able, point out a better course of action.

But what should be his own course of action if his country enters war? If he feels that war is fundamentally wrong or that this particular conflict is based on mercenary and selfish interests at the expense of the innocent nation, let him refuse to fight. In the face of popular disapproval this course would take more courage than would the actual warfare. It is not uncommon now to hear college students and even World War veterans say they would choose imprisonment to conscription. Confronted with such a choice, many would not be brave enough to face public scorn, and cowardice

would lead them to conscription—a base motive indeed. The Theosophist should examine his motives for action. If he feels they are free from personal considerations and are in accordance with his convictions, then he should act accordingly. The basis for action should be in the action itself, not in the results.

As the Theosophical Movement increases in strength throughout the world, hatred, selfishness, and greed decrease proportionately. These are the causes of strife among individuals as among nations. The Theosophist's duties, therefore, would be to live the age-old Theosophic life of brotherhood and to aid intelligently and unselfishly the course of the nation so far as he is able. If he has striven perseveringly in this direction, having done his best to avert catastrophe, he would seem completely justified in refusing to participate in the insanity of warfare, as also the serumization which it involves.

Looking at the problem from another angle, the refusal to submit to conscription would establish a precedent for others to follow. As long as armies can be gathered together this barbaric method will be used to settle disputes. And the same principle applies the use of serums. As long as those disapproving of their use voice no disapproval against the injection of putrefying substances into the human body, so long will the nefarious, yet profitable, business of the laboratories continue.

H.P.B. came to break the moulds of men's minds. Only Theosophists can see how much she has accomplished and how much remains to be done. Practical problems such as these offer every individual the opportunity to help in the task.

(*e*) If there is ever to be an end to war and an establishment of Universal Brotherhood, it will have to begin with an inner determination of individuals; it will have to be an awakening of that inherent feeling of the Unity of all Beings. "Mortals are forever at strife, but the Immortal in them, never", and when that Immortality is recognized and realized there will be no distinctions made of race, caste, or color. All men will recognize each other as fellow-souls, identical in essence.

Toward such an end the Theosophist is working and he could never voluntarily war against his fellow-souls. His efforts are directed to working *with* men and not against them. Because he holds some glimpse of the destiny and purpose of Life, he sees that his duty is to help men live fraternally together, and war only opposes the stand he has taken.

War can only set up causes for more war; never will it be a

cause for peace. It is the Theosophist who can supply nobler ideas and ideals, and by such efforts alone can peace become a fact. In time his impersonal effort and example would enter into the lives of men, for such influence is more far-reaching and effective than he may know. So when the Theosophist stands up boldly for that aspiration and ideal of Brotherhood which he so firmly believes in, and refuses to go to war regardless of personal consequences, he is doing his duty. Refusing to go to war is not cowardly if the motive and intention is to act beneficently, in the interests of humanitarian education. Surely far more can be accomplished outside the ranks, than obeying "orders to shoot to kill" in them. It is useless to die for one's country when the world is so badly in need of something being done for it, and which can be done only by those who live for the Self of All.

(*f*) The teachings of Theosophy never lay down the law in regard to any certain action nor does it say that any action is, itself, "right" or "wrong." However, this question of the right performance of action in the case of war is a vital one to everyone now. There is no need to rehearse the evils that have arisen from the World War, for they are, alas, too self-evident. Naturally we are passing through the stage of reaction and there is much feeling for Pacificism. This should be the time for spreading the Theosophical doctrines regarding the subject, and showing that we shall never have true peace until we understand the position of man in his relation to war, the cause of war and the remedy which sooner or later we will all have to take.

Certainly war is the objectification of the unseen but very real forces generated by our wrong thinking. Since, then, the causes for war are in man's psychic nature, the cure for war is not an "easy" one. Simply refusing to fight does not stop war, nor does the frantic joining of an army. We all know that very few wars begin over any altruistic desires to help mankind. So whether joining an army to fight for his country or going to jail for refusing to fight, a man's first duty is to see clearly, to be unaffected by the results of his action upon *himself,* and to maintain the calm that comes from reliance upon the law of his spiritual nature.

Those, who with the *right attitude* of *mind* refuse to fight, are blazing a new trail. It is such people that will eventually change the Buddhi-Manas of the race, will help to bring about new ideas and a new cycle. They will develop within themselves the power to see ahead and will be the stabilizers of the race. If such people fight, against their convictions, it is detrimental to all of civilization

because it means a loss of the help to humanity they could otherwise give. But there are those who are fitted to be soldiers. They too have a valuable work to do as active agents of Karma. They have reached this place through their own individual action and have become instruments of the race Karma. For such people the only true course of action seems to be the implicit obedience that is expected from any good soldier, even to the taking of serums and the shooting to kill. If a soldier cannot obey, he had best stay out of the war. However, a soldier may march into battle with the attitude of peace befitting those that refuse to fight. He may hold an inner calm unswayed by the turmoil going on around him, even if his physical suffering is intense. This attitude would then coincide and aid in the paying of the old war debt and be the beginning of a new cycle of peace. The real war, that all of humanity will sooner or later have to face, is that of the two opposing natures of man, himself.

(*g*) In answer to this question, there are easily two views which may be taken. It has already been suggested that a Theosophist's duty to his nation and race as a part of that race would be to go into battle, and that it would be mere passivity to refuse to fight. Perhaps this point of view is suggested by Krishna's advice to Arjuna in the *Bhagavad-Gita*. And yet this very refusal to fight and the holding to that line might be more of a battle than any physical one. If a Theosophist's convictions are very strong against war because he realizes that it is a temporary insanity, and if he wants to live up to that conviction, it is not a matter of passivity for him to refuse to fight.

A census has been taken in many universities both in this country and in other parts of the world, which has indicated that the majority of students would refuse to go to war. It remains to be seen whether their convictions are strong enough to hold out against public opinion and even imprisonment. One less person in battle does not mean so much, but one person willing to uphold his stand for peace even to the point of death would have a deep effect on other men whose feelings were the same, but whose convictions were not so strong.

There is a sharp contrast between this refusal and pacifism. There is no fear of passivity connected with such a stand, but a bravery which comes from strength. This would be an everlasting patriotism, and not the kind that can only be aroused by brass bands and street-corner orators.

STUDIES IN KARMA

XVIII

Secret Cycles

"MY luck changes every seven years" is a phrase heard from the "man in the street" time and again. Little does he know that in so saying he has partly, dimly, read a psycho-physiological synopsis, an abbreviation in living tissue and living thought, of age-lasting cycles of the past.

Sleep is a recapitulation of the reincarnation cycle of man; it is also a recapitulation of the whole planetary cycle of his existence. Likewise is the physical life of man a recapitulation of his past experiences in descending from immateriality to materiality. In less degree also is that history compressed into the "seven-year" period —which frequently varies widely from an exact seven years.

A man's *natural* life span is predetermined by what Mr. Judge called the "tensile strength" of the cohesive forces within the principles and between the principles. From the moment man is born, the solar, cosmic, karmic forces beat upon and tear at the subtleties which hold his physical and astral principles together, and upon the bonds between the forces and particles constituting each of these within itself. The end is sure and the limit of the course determined.

The limiting span of the cohesive forces of each principle is determined not only by causes set up in last life, but throughout many such lives, by the attitude and relationship toward matter, life, and duty, held by the individual when the traits of those particular forms of matter were being built up as the globe itself emerged from Pralaya. Nor can we well stop short of a less distance in our search for the forces governing the alterations taking place during life, in the qualities and inter-relationships of our principles. We may take for granted that the predetermined span of a man's life is divided into seven periods; all of which are retrospective as to past "Rounds", half of which are *prophetic* as to his future course —unless altered by deliberate effort of will. Could one correctly interpret the relationship in the tendencies, the impulses, the external relationships, which arise at various periods of his life, he would have before him an index of what he has to encounter in future corresponding races and ages. In small he could do the same thing here and now. Certainly we know that the *fourth* of every evolutionary series is the fulcrum, the balance, the lowest material

point attained before the reascent. The lowest hell to which human life can descend in a Mahamanvantara, then, is the fourth family race of the fourth sub-race of the fourth Great Race on the fourth globe of the fourth "Round".

That, for us, happened in the fourth sub-race of Atlantis. The correspondingly low point possible in the Fifth, or Aryan, Root-race, must occur somewhere in the family races of the fourth Aryan sub-race: in other words, in that stock which predominantly populates Europe; America seemingly being largely fifth sub-race, which accounts for the amazing difference of outlook. For the fifth sub-race of the Aryan race represents the maximum development of the Kama-Manas, the lower mind, possible in this Round; it is mental-passional in contrast to the more purely passional of the fourth stock, and tends toward extreme material creativeness rather than blind animal desire. The man himself, could he know his limiting life-span, could predict with much accuracy the rise during his life of the corresponding tendencies. If the actual average life span of today were fifty years—which in America is nearly the case—then the "seven years" would be literally true. Certainly the first few years of struggling progress of the Ego toward material expression, corresponds to the first "Globe," the first "Round," the first Race, and so on. The second period bears a close analogy to the devachanic, formative period of the Second race; and the third period at its central point represents the division into sexes and the appearance of physical creative power, with a full-blown mind now tending toward either creative or sensual desires—in other words, the Third Race, the Lemurians.

One fully understanding these hidden cycles, with their infinitely complex overlays and complex influences, could even trace in the individual the recrudescence of major events; of great deeds, crucial choices for good or evil. Could he see the nature of the inner sub-planes most affected, even the root, sub- or family race, in which these things occurred, might be understood; and so on and so on until even the lost individuality, the exact name, place, and history, might be traced through these mathematical psycho-physics, without recourse at all to the visions in the "astral light" as they are conceived of by most. Is it not patent that one possessed of *all* these keys, would need know but little of man's nature to be able to work out the combination to his character, and to prevision what circumstances, what dates and influences, what temptations or affinities, would cause the tumblers to click into place and leave to the

core of his nature a road open to anyone who chose to enter? Well indeed said H.P.B.:

> The danger was this: Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power, . . . the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation—especially the Westerns—protected as they are by their very blindness and ignorant materialistic disbelief in the occult; but a clue which would, nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them ripe for abuse of occult powers and sorcery of the worst description.—(*Secret Doctrine*, 1888, I, xxxv).

Thus, much as has been revealed, all that has been said in Theosophy still leaves missing essential links, even blinds and transpositions, which ensure rapid destruction for any who might try practically to erect structures of black magic upon the teachings, while at the same time opening the road of *inner* understanding to the wise.

It will be noted that the quite natural sevening process of cycling and recapitulation, with its correlation between periods and characteristics, produces not only an infinitely complex inter-relationship of forces, but a striking pyramiding or intensification of tendencies at definite dates and points; precisely as sun and moon now counteract one another, being on opposite sides of the earth, and again pull together and reinforce each other, being on the same side. Thus in a seventh sub-race of a fourth root-race, the fourth character is dominant, but softened and ameliorated by the activity of the seventh influence in the sub-race. But in the fourth sub-race, both the major and the minor effect are in line and produce a tremendous intensification of the fourth principle. If likewise the manvantaric influences are also present, as in Atlantis, the utmost disaster may result. Going to the opposite pole, a seventh sub-race of a seventh root-race in a seventh round means—attained Divinity. This alternate piling up and neutralization of tendencies, conditioned by the Karmic influences of definite thoughts and deeds of the past, brings about violent fluctuations in deeds and character. The down-trodden often repine at the sight of evil men enjoying health, happiness, fortune. But what they see in such case is the

reliving, the recapitulation of some mighty cycle of atavism, of primitive violence unhampered by a conscience not yet awake; some Chaka or Lobengula of African veldts, or some Jenghis Khan of Asian plains, drawn out of time and place to our midst by our own evil Karma, and living there according to his nature, a tiger uncaged. The dark cycle will run its course from triumph to ruin; we see the star of the evil one ascendant, but know not in this life the swamps of its setting, though often enough do we see others of a forgotten past, fallen to earth. Few men can penetrate the secrets of the cycles, but he who retains a firm footing, self-watchful, balanced vigilantly against impact from all sides, need fear no voice of evil from the past; need never miss unheedingly any bugle-call of past spiritual glories.

True Progress While Alive and Awake

Question: When we go to sleep at night, we go into deeper states—the states of our real being. Why, then, should we need to go into the devachanic state on the death of the body?

Answer: Every night we go, as well into our real being, through the intermediate states of *kamaloka* and *devachan,* in an intensified degree. It is an intermission for the Ego from earthly perceptions, but nevertheless the Ego is still connected with earth-life and the physical body. The effort during physical life is that of the Ego. The progress gained is the harvest of the Ego. It is in earth-life he establishes his chain of causes. The personality is merely the field in which the Ego works. During life, there is an intermittent coming and going through the states of sleep for the Ego, but on the death of the body, there is a long period which represents a general cleaning up, so to say, of all of the personal states of the life last lived, and a limitation to effect states. The personal thoughts have to be worked out, and not until *devachan* is exhausted does the Ego again enter into its own state and know what is to come from what has been. In life, every night he enters that spiritual state, his own true nature. Connection between Lower and Higher Manas must be made during life in a body; it can not be made at any other time. After death, it is only the effects naturally ensuing from the life last lived that must be worked out to their residuum, and in these the Ego is detained from his own true nature, which, however, before returning to earth-life, he resumes for a time.—R.C.

MEMORY AND IMAGINATION

THESE two words represent primarily a "pair of opposites": reversed aspects of one and the same thing, whatever the "thing" may be. What is that of which memory and imagination are the alternative and alternating phases? The question brings us at once to the "trinity" in all nature—and therefore the triune basis of all objects and of all perceptions of them, whether the "objects" be physical, metaphysical, or purely spiritual. What is that trinity but the object or subject itself, plus its two alternative phases?

Memory and imagination, then, represent the two subjective phases of what in itself—as a principle *per se*—is the Divine Power inherent in and back of all manifestations soever. It is this Power which is the creative, the preservative, the destructive-regenerative Principle, and which religious-minded men personify as their god or gods, their devil or their devils—never once remembering or imagining that it is this very Divinity which is their Self, and which creates, preserves, destroys and re-creates its own pantheon which we call collectively Nature.

One cannot identify this Power with objective nature, for it is equally present in subjective nature; and *vice versa*. What else remains but to identify it with self? Whoever reflects upon the evidence and testimony of nature and in himself will soon see that there is no other conclusion possible than that this Power eternally *is*, and that it is his very Self.

Seeing thus "the Omnipresent Self" and his own identity with it, one has but to continue his perceptions and reflections to know for himself that all he has hitherto personified as objects and subjects are in themselves exactly what he himself is—Self, the Divine Power. So seeing, acting follows from which comes the "realization of the SELF". Of this all the Sages treat: a realization which means "Universal Brotherhood."

Is this memory? Is this imagination? Or is it the "recovery of that Knowledge which was his in former births"—in higher, more spiritual worlds than any now within the range of our memory or imagination?

STUDIES IN THE OCEAN OF THEOSOPHY

XIII

THE term "Manas" is applicable either to Man or his fifth Principle, inasmuch as Manasic activity marks the "man stage" of evolution. Although one and indivisible, Manas is designated as "Higher" and "Lower"' its "nature becoming dual as soon as it is attached to a body." The second or lower aspect is concurrent with embodiment through the focussing of attention on the physical plane, and the tendency of Manas to be "at once altered into the shape and other characteristics of any object, whether mental or otherwise", thus becoming "tinted" by whatever is presented to it. Thoughts relative to sense perception modify the mind accordingly, causing it to function as Lower Manas; while aspirational thought produces the functioning of Higher Manas; the more the Thinker is "attached to a body", the greater the cleavage in his consciousness.

The "human brain is a superior organism and Manas uses it to reason from premises to conclusions." Some count this "the highest and best gift belonging to man"; but Theosophy teaches that it merely "differentiates man from animal", without touching his real potentialities; that the human brain is attunable to titanic powers. Synchronized solely with the voice of the world and the roar of the senses, the present mass-mind is cut off from the Eternal during waking hours. Thus the average man unaware of his inner greatness is unwittingly a house divided against itself. It is this schism against which the Elder Brothers constantly warn.

Intellectuals may not smile to hear their astute facilities—keen logic, skilful calculations, accurate memory—classified as *inferior* expressions of Manas. Deeper disapproval may frown down upon the statement that the Mind's "other, and in Theosophy higher, aspect is the intuitional, which knows, and does not depend on reason." And it may well be deemed effrontery to suggest still further that intuition is not only an actuality, but of practical value in any school or university curriculum. Yet, the world's healing can begin only when educators seriously consider this fact and earnestly attempt to understand it; minds open to the possibility of higher capacities would soon initiate reforms long needed. For one thing, the kingdoms of Nature would be recognized as *four*. Spiritual powers will seem more plausible when Humanity is no longer classed as *animal!* Higher self-respect in this would arouse more

compassion for the helpless brothers of the lower kingdoms, bringing revulsion for the tortures of vivisection and discernment not only of its utter lack of value but its imminent harm to Mankind. Also, methods of instruction would undergo change from *cramming in* to *drawing out,* employing *memory* in a deeper way—then, to be fittingly named "education". The memorizing of cold facts and dry deductions, heedless of underlying meaning, converts the mind into a registering machine. Data and statistics have their value; but minds less indexed might draw upon inner memoirs, with less need for tabulation. Each mundane event is fraught with occult significance; objectivity is a field of symbols; both inward and outward enrichment rewards search for these meanings. When education makes "Head-learning" subservient to "Soul-Wisdom", a new order of the ages shall begin.

Manas "retains all the impressions of a lifetime", but "is so occupied with the brain, with memory, and with sensation" that it *recollects* little. These forgotten impressions, inwardly retained, carried from body to body, produce native aptitudes or disabilities. Any acquirement comes from effort; but the gains of merely Lower Manas represent burdensome baggage, rather than intrinsic value. For the "lower, and purely intellectual, is nearest to the principle of Desire, and is thus distingushed from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma.*"

Lack of brotherliness inflicts the injustices of class and social distinctions. A truth lurks in the village wag's sally about "Senator Puff", essentially descriptive of Kama-Manas, belittling others to elevate self. Character too seldom outweighs expressed abilities in the eyes of a populace stressing money and show. Yet appearances are no criterion at this juncture—pivot of the middle Round—when Karmic adjustments are in process against the upward sweep of future cycles. In chapter seven is portrayed how "the business man of today is a single type for whom business forms the "one single thread of thought", but which includes as well the "man who has engaged in business, but also thought much upon fame and power which he never attained." "The great mass of self-sacrificing, courageous, and strong poor people who have but little time to think, constitute another distinct class." Among these may be those paying debts in menial service, the while gaining compassion and understanding—Karmic stamina for lives to be.

Many musicians may be drudging in offices; many artists tilling the soil; and many wise men, with "heads ground down" by poverty, thereby escape the "cold, heartless, selfish" peak of attainment.

Mystic Man dwells in a realm of thought, where each creates his own world of seeming, yet believes himself a weak child of Earth, inherently imperfect. Common observation shows no two seeing just alike; and experiment proves that "so called matter is not *per se* solid or dense; that sight does not always depend on the eye and rays of light proceeding from an object; that the intangible for one normal brain and organs may be perfectly tangible for another: and that physical effects in the body may be produced by an idea solely." An idea held in one mind can appear as an external object to the mind of another and be sensed as such fully, even to "density and weight". These discoveries corroborate the still more marvelous testimony of Theosophy and its consistent assertion that the visible universe is wrought by *the mighty magic of prakriti.* But behind the shadow stands the Real—a mightier Magic—that builds for permanency, approachable when the spell of the lesser is broken and Man—free from self-identification with its imagery—ceases to interpret it in terms of *Kama.*

Like unto Life's ceaseless pulsation is "the natural motion of *Manas*". Never quiet, here, save when brain action is stilled by sleep or insanity, and then still busy on other planes, the mind flits from subject to subject. Sages declare its restraint "to be as difficult as that of the wind." Yet this is Humanity's task. A thought calls up associated ideas; these usher others, all based on personal memories. Allied with the lower memory in this dispersion, is Kama, as desire or aversion, prompting the mind to "fly to some pleasant idea" or to "fly to an unpleasant idea" irrelevant to the duty at hand. "These mental characteristics all belonging to Lower *Manas,* are those which the Higher *Manas,* aided by *Buddhi* and *Atma,* has to fight and conquer." Their effect is analogous to Society comments whispered in the ear of one contemplating some epic poem. Even thus is the stately meter of Soul Memory broken by paltry personal recollections. Once controlled by Higher Manas, the mind will still "fly", but Will-directed, as obtains with "geniuses or great seers and prophets" sometimes seen along the pathway of life. In others, like some poets, "Higher *Manas* now and then sheds a bright ray on the man below, to be soon obscured, however, by the effects of dogmatic religious education."

This individuality of our race has "been through every sort of experience"; yet, so often failing in the lessons involved, "in the

present day *Manas* is not fully active". "Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but "in the next cycle of the human period *Manas* will be fully active", and all be compelled to "make the choice to right or left"—thence to "complete and conscious union with *Atma*" or "to the annihilation of those beings who prefer that path." Where the latter shall have wasted its harvest, the Divine Individual must sow again in future Manvantaras; for, however deluded while in the flesh, its permanency is insisted upon and "the necessity for its continuing to take part in evolution." Its duty is to raise up all the matter concerned with this planetary Chain to a higher state. This can be accomplished only by the force of right thought making its impress on matter which clothes the Souls uplifting it.

Understanding man to be "really a thinker and made of thought" clarifies "all the rest in relation to incarnation and reincarnation," for it shows how he becomes "bound by innumerable electrical magnetic threads to earth", by "the stream or thread of a life's meditation". Repudiation of the doctrine for a one-life basis only binds more closely to the Wheel of Rebirth, because "that upon which the heart was set" has "more affinity for earthlife" than anything else. Even the Christian Heaven is a glorified picturing of Earth.

"The inner Ego, who reincarnates" is that which gives "every man the feeling of being himself and not some other".It is the persisting *identity,* "from youth to the end of life", bridging sleep and death, also: as untold ages ago it bridged the gap between class and individual states of consciousness, it will, when "united to *Buddhi*", span the abyss between self-awareness and Self-Radiation. Then we shall "behold God, as it were." "This is what the ancients all desired to see, but what the moderns do not believe in, the latter preferring rather to throw away their own right to be great in nature, and to worship an imaginary god made up solely of their own fancies and not very different from weak human nature."

ON THE LOOKOUT

The "New Deal"

That the United States is now in actual process of revolution is contemporary fact denied by none and deplored by few. The intensity of the times, compressing the events of years into weeks, blinds many to the fact that the country *en masse* is engaged in experiments which a few months ago would have seemed dreams wilder than those of the Muscovite. And thousands of our most conservative men are among the most enthusiastic backers — in surface seeming at least. Now what is all this — a gigantic and fundamental moral reform, or a hysteria born of desperation and social danger? In any case it is a partial fulfilment of Judge's prophecy that "the people will rise." The "New Deal" is so much a part of our present interests that we realize little how obscure its origin and history may seem to future generations—or to future years of this one. Thus a brief sketch of it for the record may not be amiss, the events of national turmoil and near-collapse leading up to it having been sufficiently chronicled.

Recent History

President Roosevelt took office in March in the midst of a near-collapse of the entire social system, signalized by a national bank moratorium. The desperation of the public mind can be gauged by the fact that in a crisis in which it would seem the most pressing necessity for the nation to have proposed reforms set forth clearly, Roosevelt was elected by the largest majority in history upon, so far as the public was concerned, no plan and no platform at all; simply upon a promise to change things. It developed, however, immediately upon election, that Roosevelt *did* have a plan; a plan of amazing boldness, exceedingly comprehensive, and integrated within its sections to an altogether unexpected extent. Something of its general trend might have been guessed by those who had studied his record as Governor of New York State.

The Roosevelt Plan

His plan involved simply a seizure of supreme power over commerce and industry, and their attempted control in the interest of the common good. By the time its potential opponents had time to learn what was happening, they were caught helplessly in an irre-

sistible tide of public opinion, with no choice but to go along as fast as possible. The plan essentially consisted of two sections—raising prices to permit the carrying of the huge debt load incurred in an era of higher prices; and raising purchasing power by cutting down working hours, enforcing higher wages, controlling competition, and taxing agricultural products for the purpose of returning a differential to the farmer. Some of the features of the plan were and are so incomprehensible, unless to Mr. Roosevelt's "brain trust," that its friends could only go along blindly.

Raising of prices was to be accomplished if necessary by inflation of currency. Raising of wages was to be accomplished by the codification of industry, its formation into guilds by voluntary action, the terms of which were to be made legal by governmental approval. But codes came in very slowly, while prices rose rapidly. It is very much to the credit of both the President and his advisers that this incipient failure of the plan was not only understood, but boldly admitted, contrary to the usual tactics of the politician, who never admits that the ship he steers is off the course until it is sunk.

THE RESORT TO FORCE

Every employer of two or more persons was to signify compliance with the wage and practice code set for his industry and receive the "Blue Eagle" as emblem. Few if any dared demur; to send out delivery wagons, to maintain store fronts, without the blue eagle, being tantamount to commercial suicide. With the object behind it, with the sincerity of its sponsors, with the courage of the measure, we have no quarrel; the possibility of its necessity as the lesser of two evils is not now open to debate. But what of the Karma of a situation which leads a Government to invoke against its own citizens, measures of a precise type forbidden by its own laws? It is true indeed that many have from time immemorial invoked against their employees, their competitors, their customers, every conceivable form of chicanery and veiled violence; but two wrongs do not make a right and the only ultimate ending of a criminal situation lies in moral elimination of the root of a crime, not in retribution inflicted from without.

WALTER LIPPMANN ON COERCION

> For my part I do not like that kind of coercion. I do not like to hear the administration using scornful epithets to

> browbeat men whose difficulties no one in Washington can conceivably have understood. I do not like government by propaganda which may in a thousand communities incite discord and jealousy and hysteria and fear among the people. A government should govern by the use of its lawful powers and not by unloosing popular emotions.
>
> So, I venture to say, be careful. Be very careful not to carry moral coercion too far. Be on guard against those who love the excitement and enjoy coercion for its own sake. It will be easier to call them forth than to restrain them later. It is easier to touch off hysteria and rancor than to quell it. Nor is it worth while to resort to such measures. What can be done by an appeal to reason and through moderation of feeling is worth doing and will help somewhat, but anything that requires a propaganda of intolerance is worse than useless. It is monkeying with dynamite. (Walter Lippmann, *Oakland Tribune*, July 26, 1933).

The Karma of the Situation

The collapse of March verged upon a situation where violence, death, disease, and starvation upon a national scale had become an imminent possibility. If anything was to be done, it had to be done quickly, and it had to be something drastic. No public man could be expected to stand by and let nature take its course; though if the present plan fails, future history will say that such would have been wiser, terrible as the consequences might have been. It is evident that Mr. Roosevelt was, and still is, under the impression that the nation as a whole has learned a great moral lesson, and that the section of it which he is impliedly placing under coercion is a small and inconsiderable part. It is true that this is the appearance of things. But it is also true that clamorers for the Blue Eagle were often those most confident of evading its obligations. In a dishonest community every new law is of nature and necessity a new weapon for oppression of the well-disposed so soon as the rest find out how to manipulate it.

Thus among the immediately observable effects of the new move were counterfeiting of the "Blue Eagle", agreements by the hundred signed and the "Eagle" secured, with the promised action neglected, stores neglecting to display the Eagle stoned by mobs, and their owners chastised. The Eagle of the NRA and the swastika of Hitler have practically the same bearing in these relationships.

THE "BUSINESS" RESPONSE

To date, and so far as made public, the "New Deal" is receiving enthusiastic majority co-operation; much too enthusiastic to be a considered and logical co-operation. The simple fact is, that while honesty, unselfishness, sacrifice, are the necessary keynotes of the new era as conceived and set forth by the President, hardly anyone concerned has the faintest intention of making any sacrifice whatever. The nation is largely under the delusion that a means has been found by which we can all be made happy and prosperous without anyone giving up anything or taking any risks. The selfishly prudent know better and are watching and waiting, as usual, to save themselves at the expense of others, as opportunity arises—and under this system as under the old, opportunities will be plentiful. The seller fully intends to pass the sacrifice to his customers, and for the most part is convinced that he can do it. The laborer in the higher paid ranks has no intention of letting his wage decline to the minimum which represents salvation to the hitherto unemployed. The great corporation possessed of immense labor-saving equipment, and with resources to buy more as fast as invented, has only a portion of its costs in labor; it hopes that the increased cost of the New Deal will be swallowed up in increased business, in public good-will; and further intends to eliminate labor as fast as new devices can be developed. Inasmuch as there is no physical movement of the human body which cannot be duplicated mechinically, no one knows what the end will be.

WHAT OF THE "UNDER DOG"?

The small employer, poorly equipped, with most of his costs in labor, himself a workman, will be the real victim; the price rises which will take care of increased costs for the large concern, will not take care of him; he will be forced out of business by the thousands, and his one or two employees into unemployment. Some Socialists, such as Heywood Broun, have always pointed to the small man as the most inhumane employer from force of circumstances, and contended that his absorption by large concerns would but pave the way to a time when such concerns would fall like ripe plums into social control.That may come—it seems very likely to come. But the wretched small employer and his more wretched helper at least are fulfilling a function in evolution which is almost vanishing

from civilization, and yet which is essential to the endurance of any civilization—the maintenance of individuality, initiative, and enterprise. The most miserable man, who is exerting energy in the solution of his problems, is progressing in some direction or another. The progress of a fat cow in a clover field is about as great as that of the mechanic screwing up Nut 576 eight hours a day, and the "fat cow" ideal seems to be that which appeals most just now.

Contingencies

It is known and admitted that prices, to take care of the "New Deal," will rise as fast as labor costs. Mere knowledge of human nature, to say nothing of history, shows that they will rise faster, and more rapidly, and that is what has happened so far. To better the condition of the workman by having his cost of living rise more slowly than wages, is a project whose practicability has so far been beyond the uttermost exertions of our intellect to fathom.

Terrible things are already happening to the millions of unemployed and to persons on small fixed incomes, as a result of what has already been done. Long-continued malnutrition in certain districts is fast becoming actual starvation from rising prices of food, while the comparatively well-to-do, enthralled by the coming Millenium, are losing interest in immediate relief measures.

It is probable that the apparent unselfishness of the moment will wane as these problems become evident, and the now incipient and disguised simultaneous scramble on the part of everyone to climb up on the shoulders of everyone else, may become a stampede—with Karma alone knows what consequences.

The Paradox of Profits

The enormous paradox behind the whole social order is the "profit system." The most cursory logic should show anyone that a drift of unearned profits—that is to say, the taking of compensation in excess of the actual benefit rendered society—toward any certain class, can only rectify itself, and make the continuance of the system possible, by periodic destruction of those accumulations, and sometimes by destruction and reconstitution of the whole system. But our whole ideal is built unconsciously, on the sacredness of the profit system. Every man lives and dreams in the hope of getting what he has not earned, and in envy and admiration of those who succeed in that object. What will happen when it slowly

dawns on the magnate that he can keep his business only by passing on the profits thereof to his men; what will happen when it dawns upon him that he can introduce new machinery without economic damage to society only by shortening hours and raising wages until the new method benefits his workmen only, and not himself? What will happen as the workman realizes that the power and the responsibility formerly vested in "capital" have fallen upon his own shoulders? Will he too abuse the one and evade the other, as his employers have so often done?

ONCOMING "SOCIALISM"?

It is all a rigid demonstration of the fact that the Law of Life is Selflessness, and that in the end man can find peace and happiness only in working and serving as an integral portion of all-pervading Life, never as an individual along lines of self-seeking. But to only a few will it have that meaning. To the great mass, the limits of the results accomplished, even the possible failure of the new regime, will mean nothing but that the *means* was unsuccessful. The principle will have been established that means and methods are to be employed for the benefit of the whole people; but when the whole people, ignorant of the true application rise to demand newer and newer experiments, who knows the end? It is neither in the temperament of President Roosevelt the temper of the people, or the logic of circumstances, to turn back industry to irresponsible private control. It seems in fact almost incredible that the President himself can believe in the practicability of dropping the "New Deal" at the end of two years. It cannot be dropped in two, or twenty, or two hundred years; a course of this kind is irreversible, however many partial changes of direction it may take; and the present is but an intensified phase of what has been taking place for fifty years past. A "dictatorship" has been established; if it proves unsatisfactory, not necessarily because of its own faults, but because of the construction of human nature in Kali Yuga, what kind will succeed it? There's the rub.

A dictatorship feeds upon itself, growing of its own power; the necessities of a partial integration of society, if carried out by force, involve ever-deepening ramifications and intricacies, until the very weight of the machinery necessary for control brings progress to a halt; a fact witnessed by every socialistic experiment ever tried. In time elimination of private profit may be tried, and the system become almost indistinguishable from Marxianism.

Better or Worse?

It is a question whether or not the deadening of individual initiative and of industrial liberty will bring about a better or worse era; yet in the very failure to accomplish what socialists dream, an era of socialism, by slowing down the insane drive toward self-indulgence, toward piling up more and more things, inventing more and more sensualities, might be a spiritual success, comparatively speaking. Nothing is more certain than that the past era, with its noxious advertising and more noxious examples in the pursuit of private profits, has well-nigh destroyed the morals of the people, and that a long era of semi-poverty would be an improvement; not only from the spiritual point of view, but from that of ultimate national survival. The present trend may continue toward complete socialization or unforeseen events might bring about its failure, chaos, and the disruption of the nation. But included in the President's program is the possibility of a third order and a true order—the "Back-to-the-land" movement. It cannot be quickly, easily or painlessly accomplished; yet future events, and the growing recognition of impossibility of dealing with the unemployment situation by merely industrial reforms, may force its indefinite amplification and extension. Carried far enough, it would cure many of our national ills, and especially the moral ones at the bottom of our troubles. No city-dweller can be either quite sane or quite human in the true sense. And Roosevelt has it much at heart.

Possibilities

The most sinister danger in the program at present is that of a repressive tyranny. Already threats are being made against "obstructionists" by some of the President's aides. With increasing difficulties and inevitable wave of resistance and reaction to follow from present willingness how long will it be before criticism will be classed as "obstruction?" How long before we will find as a nation that having misused industrial liberty as well as liberty of speech and press, we will have lost both, as Germany and Italy and Russia lost them? In some districts of the United States liberty of speech and press has been destroyed by employers; in those very regions, perchance, it is only a matter of months before those same employers find themselves deprived of liberty of criticism along with the industrial liberty which they are just in process of losing. Always the same old Karmic story—misuse leading to loss!

THE "IRON HAND"?

Mr. Roosevelt cannot live forever, and if his accomplishments fall short of the ever-growing expectations of the populace, may not rule long. What then? No one feels the iron hand so long as he moves in the direction of its pressure; every tyrant is amiable until his will is crossed. How long before the mob moving so complacently before the soft hand of propaganda will falter or lag—and upon the moment find the hand to be of iron? How long before the strong and idealistic men of the new dictatorship, amiably regulating, conferring, advising, giving hearings, will find their progress clogged by cross-purposes, greeds, reluctances, dishonesties—and upon the moment find rise within their own bosoms the classic tyrant? How is tyranny ever to know itself for what it is, ever to know that it no longer represents the will of those it would serve, since its first move is to suppress incipient protest "for the public good" and thereby make itself a stranger to its victims? Even now, if half the press of the nation disagreed with the "New Deal" would it dare say so? Hardly!

THE SHAPING CLOUDS OF CONFLICT

Social conflicts do not set in by reasoned and conscious intention. However bitterly and bloodily the battle is fought in the end, it begins with elements which find themselves in a dazed and confused way opposed to one another without quite knowing why. Irritation, annoyance and hardship lead to recriminations; recriminations to counter-charges and hatreds; and so going from indifferent to bad, and from there to worse, we finally arrive at the *Terreur,* by mutual and crescendo malefactions upon one another.

The very terms of the "New Deal" enforce the rapid unionization of industry and therefore of labor. These two stubborn elements moving to conflict are finding themselves in the presence of a third perhaps as stubborn and for the time being more heavily armed—the Government dominated by the new conception. Some temporary victories and temporary truces are already registered; but only truces. As the confused forces shape themselves no one knows what the end will be.

SIGN-POSTS OF IMPOSSIBILITY

To the student of Karma, who knows that every physical evil flows from a moral and mental cause, the achievement of univer-

sal fortune without universal reform is the maddest of chimeras. The moral outlook of the busines men of America has been too thoroughly and too painfully dilated upon in many quarters to need treatment here; but what of the farmer, supposedly "Nature's Nobleman?" The farm relief measures proposed by the President involve the farmer curtailing his production in return for a direct Government bonus. An investigator in the cotton regions finds that a fatal error was made in assuming that curtailment of acreage was equivalent to curtailment to production. The compact reading for acreage, the innocent cotton farmer cuts his acreage accordingly, complacently collects his bonus—and proceeds to improve his farming methods until next year's cotton crop, though derived from less land, will be bigger than ever

But it is not confined to "the white farmer of the South." What can be done with, or for, people like that? What can be done with or for, a people like this. Nothing except in the aftermath of infinite suffering. True, there are wakenings and counter tendencies. Are there enough?

"The Crisis in Character"

Persident Roosevelt, his "brain trust", business big and little, the people at large, not to speak of the millions in acute distress —all are interested in recovery from the great crisis. But the attention of most is concentrated on an objective focus: in other words on effects experienced rather than on underlying causes. Here and there, in sober editorial articles and special contributions, the great newspapers call for consideration of other than merely industrial, financial, social and political factors, as more urgently in need of re-appraisal and readjustment than the elements now in precipitation. The few really worthy magazines seem to be honestly endeavoring to arouse thought and action in the direction of the ethical and moral features of the untoward world situation. Amongst all the observers, thinkers and writers, none bears a more influential name or more thoughtful character than James Truslow Adams. An article by him, "The Crisis in Character", is the leading contribution to *Harpers Magazine* for August. He discusses briefly the economic and business crises, as incidental to the moral crisis enveloping our whole people. Some quotations will enable Theosophists to appreciate Mr. Adams' contribution to current opinion. He says, condensed:

WAR AND "PROSPERITY"

"There is nothing new about the demoralizing effects of both wars and boom times. Every war is succeeded by a shoddy decade, and under the strain of speculative orgies there are always weaklings who go under morally. The conditions among our people in the last few years, however, have been somewhat different and more sinister. Symptoms of this may be found in the absence of trusted leaders, in the lack of courage on the part of the people at large, and in the more universal corruption of all classes in either coarse or subtle form. Individual corruption is nothing new. What is new is that not a single banker has had the ability or strength of character to become a national leader in our present crisis.

PUBLIC AS WELL AS PRIVATE DISHONOR

"But it is not alone in finance that the lack of character shows among those who should be leaders. The supineness of a large number of members of both houses of Congress had become notorious. The worst blow of all was struck at American character when the House of Representatives by an overwhelming vote did not hesitate to repudiate the plighted word of the nation, given over and over, to to pay its debts in gold or its equivalent. When the great Federal Government itself breaks its plighted word and announces that a contract and a pledge mean nothing, is it any wonder that its citizens follow suit? What becomes of American character when both the government and leading citizens hasten to repudiate legal obligations and solemn pledges for the sake of gain, and contracts are considered mere scraps of paper binding only when convenient? If we turn to the press we find the same flabbiness of fiber, when nothing worse.

DEMOCRACY AS WELL AS LEADERSHIP AT FAULT

"But if leadership is essential in a democracy, the rank and file cannot complacently denounce the lack of it unless their own hands are reasonably clean and they will consent to follow a leader of the right sort if he appears. In the past dozen years John Doe and Richard Roe have had no right to throw stones at those higher up.

Moral issues appear to have ceased to make the slightest appeal to the ordinary citizen. Character has ceased to

count, and he himself has the same philosophy of life as those he now blames, namely that it is permissible to squeeze as much money out of any given situation as is possible regardless of the ethical aspects of the case. Perhaps nothing illustrates better the new morality or immorality than the steady growth in the last few years of pension scandals and the bonus grabs.

Problem Insoluble?

"The problem always comes back to the rebuilding of what we used to call our 'rugged individualism,' not in the sense of seeking an individual profit at the expense perhaps of society, but of saving our own souls and characters from the deadening pressure of conformity and false ideals. I see little result as yet from the depression. Unless we can gird up our loins, in spite of all, and each individual assert again his individuality, and unless that individuality is motivated by the willingness, if necessary, to live simply in order that one should live nobly and well, there would seem to be little reason to anticipate an early renaissance of American character. Without character in its citizenry, a democracy must inevitably fail.

"Is the problem insoluble and is the future necessarily as dark as the present situation would indicate? I refuse to believe so. A man cannot lose faith in his country any more than in his wife and children without serious spiritual damage to his whole life. Those are things one holds fast to until the last gasp. The national character is only the sum total of the characters of all the individuals. One thing is certain. If there is to be a regeneration of the national character it can only come about by the regeneration of each of us as individuals. It is not a matter of committees and machinery and organization. It can come only from some subtle change in the heart of the individual American man and woman, a change which one cannot predict but of which one need not despair."

ANNIE BESANT

ANNIE BESANT departed this life at Adyar, Madras, India, on September 20, 1933, "in smoke, at night, during the fortnight of the waning moon, and while the sun is in the path of his southern journey."

"Unselfishness and altruism is Annie Besant's name. She is not psychic nor spiritual in the least—all intellect."

—H. P. BLAVATSKY, 1891.

"Mrs. Besant's abilities as a writer and speaker are rare and high for either man or woman, her devotion and sincerity of purpose cannot be doubted. She gave many years of her life to the cause of the oppressed as she understood it: against the dread blight of materialistic belief in herself, she worked thus without hope in a future life and in every way proved her altruistic purpose and aim. But all this does not prevent a sincere person from making errors in Occultism, especially when he, as Mrs. Besant did, tries to force himself along the path of practical work in that field. Sincerity does not of itself confer knowledge, much less wisdom; she has simply gone for awhile outside the line of her Guru, H. P. B., begun work with others, and fallen under their influence."

—WILLIAM Q. JUDGE, 1894.

"It should be said that while we condemn the act, we never condemn the actor; for a Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized and the struggle back will be hard. Such must necessarily have our pity and sympathy if we are true to the spirit of the Teachings."

—ROBERT CROSBIE, 1909.